שָׁתַת i. q. שִׁית to set, to place. From this there twice occurs, pret. pl. שָׁתוּ, Psa. 49:15, כַּצֹּאן לִשְׁאוֹל שַׁתּוּ "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare Ps. 88:5); Ps. 73:9, שַׁתּוּ בַשָּׁמַיִם פִּיהֶם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Tav (Tau), the twenty-third [reckoning שׂ and שׁ for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred.* As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and *th* English. When it has Dagesh lene (תּ) it is a slender *t;* as to its difference from ט, see page CCCXVI, A. To this there answers in Arabic ت, rarely ث, as in תָּקַף, ثقف. It is sometimes interchanged with Shin (p. DCCXCVII, A) and Tet (p. CCCXVI, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page **101**, note; also, תּוּב ,שׁוּב ,אוּב to return; אָוָה and תָּוָה to dwell; also, to mark out, and so often in Arabic.

תָּא m. *a chamber,* 1 Ki. 14:28; Eze. 40:7, seq. (Ch. תָּוָא ,תָּוָן ,תָּא, Syr. ܬܐܐ, ܬܘܐܐ.) Plur. תָּאִים, once תָּאוֹת Eze. 40:12, from the root תָּוָה No. III, to dwell. The form תָּא appears to spring from תָּו (for תָּוָה), the letter ו being changed because of the preceding Kametz into Aleph, as קָם ,קָאם ,קָוַם.

I. **תָּאַב** TO DESIRE, TO LONG FOR, followed by לְ Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer אָבָה ,אָוָה, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, תַּאֲבָה.

II. **תָּאַב** only found in part. Piel מְתָאֵב i. q. מְתָעֵב ABHORRING, Am. 6:8; the letters ע and א being interchanged in the Aramæan manner, see p. I.

תַּאֲבָה f. *desire, longing,* Ps. 119:20, from the root תָּאַב No. 1.

I. **תָּאָה** i. q. תָּוָה No. 1, TO MARK OUT, only in—

PIEL. Fut. תְּתָאוּ Nu. 34:7, 8. LXX. καταμετρήσετε. Syr. ye shall determine. Compare אָוָה No. III.

II. **תָּאָה** i. q. Arab. تأى to outrun. Hence—

תְּאוֹ Deut. 14:5, and contr. **תּוֹא** Isaiah 51:20, a species of *gazelle,* so called from the swiftness of its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx.* Targg. *wild bull,* which is pretty much the same (compare רְאֵם). See Boch. Hieroz. t. i. page 973.

תַּאֲוָה f. (from the root אָוָה No. I)—(1) *desire, longing,* whether good and just, Psa. 10:17; 21:3; or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (Lust, Gelüst). Nu. 11:4, הִתְאַוּוּ תַּאֲוָה "they lusted a lust." Psal. 78: 29, 30. קִבְרוֹת הַתַּאֲוָה the graves of lust, Num. 11: 34, 35.

(3) *delight, object of desire.* מַאֲכַל תַּאֲוָה food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament,* Gen. 49:26; Prov. 19:22.

תְּאוֹם *a twin,* only plur. תְּאוֹמִים Gen. 38:27; by a Syriacism contr. תּוֹמִם Gen. 25:24; const. תְּאוֹמֵי Cant 4:5, from the root תָּאַם.

תַּאֲלָה f. (from the root אָלָה), *curse, execration,* Lam. 3:65.

תָּאַם TO BE TWIN, DOUBLE. Part. תֹּאֲמִים double (used of planks or beams), Exod. 26:24; 36: 29. (Syr. and Arab. to be a twin.)

HIPHIL, *to bear twins,* Cant. 4:2; 6:6.

Derivative, תְּאוֹם, and—

תֹּאַם or **תָּאֹם**, whence pl. תָּאֳמֵי *twins,* Cant. 7:4. A monosyllabic noun, of the form גְּדֹל ,גֹּדֶל, properly an abstract, put there for a concrete.

תַּאֲנָה f. *coitus,* from the root אָנָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schrœder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root أنى to be hot (compare פָּחַז).

תְּאֵנָה plur. תְּאֵנִים f., *a fig tree,* Gen. 3:7 (where the Indian fig or *Musa paradisiaca,* Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also *a fig,* the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root אָנָה, nor

from תָּאַן; Arab. تان Conj. III.). "To sit under one's vine and under one's **fig tree**" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תֹּאֲנָה (for תַּאֲנָה) f., *occasion*, Jud. 14:4; from the root אָנָה No. II. See especially Hithpael.

תַּאֲנִיָּה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root אָנָה No. I.

תְּאֻנִים m. plur., *toils, labours*, (from the root און No. 3). Ezekiel 24:12, תְּאֻנִים הֶלְאָת "(the pot) wearies (me) with **toils**." Vulg. *multo labore sudatum est*.

תַּאֲנַת שִׁלֹה ("**approach to Shiloh**"), [*Taanath-shiloh*], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאַר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by מִן...אֶל, ־ָה (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL *to describe, to delineate*, Isa. 44:13.

PUAL מְתֹאָר Josh. 19:13, "Rimmon הַמְּתֹאָר הַנֵּעָה which **pertains** to Neah." Hence—

תֹּאַר with suff. תֹּארוֹ (for תָּאֳרוֹ), תָּאֳרָם m., *form* of body, 1 Sam. 28:14; Lam. 4:8. יְפֵה, יְפַת תֹּאַר beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially *a beautiful form*, Isa. 53:2; 1 Sam. 16:18, אִישׁ תֹּאַר "a man of form," i. e. *formosus, beautiful*.

תַּאְרֵעַ [*Tarea*], pr. n. m., 1 Chron. 8:35; and **תַּחְרֵעַ** 1 Ch. 9:41.

תְּאַשּׁוּר m., Isa. 41:19; 60:13; pr. *erectness* (see the root אָשַׁר No. 1), *tallness*; hence a tall tree; specially *a species of cedar*, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbin*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תֵּבָה f. pr. *a chest, an ark* (Chald. תֵּיבוּתָא; Arab. تابوت, تابوة an ark, *a coffer*; also Gr. θίβη, θίβις in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word Arche, as denoting both a chest and a vessel like one (see Adelung, s. v.) The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh 5:12; of the corn-floor, Num. 18:30; of the wine-press, ibid.; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאַת רָשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאַת חָכְמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. תְּבוּאַת שְׂפָתָיו the fruit, result of his words, Prov. 18:20. Compare פְּרִי No. 1.

תְּבוּן m. *intelligence, understanding*, Hosea 13:2, "they made idols כִּתְבוּנָם according to their **own understanding**," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בוּן, בִּין.

תְּבוּסָה f. (from the root בּוּס) *a treading down, destruction*, 2 Ch. 22:7.

תָּבוֹר (either of a "**stone-quarry**," from the root תָּבַר i. q. שָׁבַר, or a "**lofty place**," umbilicus, i. q. טַבּוּר which see), [*Tabor*], pr. n.—(1) of a mountain on the borders of Zebulon and Naphtali, situated in the middle of a plain, called by Josephus Ἰταβύριον, Ἀταβύριον (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulon, 1 Ch. 6:62.

תֵּבֵל (each Tzere impure) a poetic word—(1) *fertile and inhabited earth, the habitable globe*, οἰκουμένη (from the root יָבַל, of which see Hiphil No. 3, Syr. ܬܐܒܝܠ, ܬܒܝܠ, ܬܒܠ id.), Isa. 14:17 (opp. to מִדְבָּר). There twice occurs poetically תֵּבֵל אַרְצוֹ the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ וְתֵבֵל Psal. 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תֵּבֵל in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תֶּבֶל m. *pollution, profanation*. Lev. 18:23, after the law against Sodomy, תֶּבֶל הוּא "this (is)

profanation." Lev. 20:12. Root בָּלַל No. 3 (like תָּמָם from the root מָסַס), compare Ch. בַּלְבֵּל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.; Arab. بل to be profane, to commit adultery.

תֵּבֵל see תּוּבַל.

תַּבְלִית f. *consumption*, *destruction*, Isaiah 10:25, from the root בָּלָה. Some MS. copies and printed editions have תַּכְלִיתָם, which may also have the sense of *consumption*, from כָּלָה Piel. But this reading appears however to arise from a copyist to whom תַּכְלִית was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תְּבַלֻּל m. *stained*, *spotted*, *having spots* or *stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תְּבַלֻּל בְּעֵינוֹ. Vulg. *albuginem habens in oculo.* Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תֶּבֶן m. *straw* as broken up by threshing, *chaff* (Arab. تبن id. whence denom. تبن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תֶּבֶן is for תַּבְנָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare אֶבֶן and תַּבְנִי.) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. מַתְבֵּן, and—

תִּבְנִי (prob. for תַּבְנִיָּה "building of Jehovah"), [*Tibni*], pr. n. m. 1 Ki. 16:21, 22.

תַּבְנִית f. (from the root בָּנָה)—(1) *structure*, *manner of building*, Ps. 144:12.

(2) *exemplar*, *model*, according to which any thing is made (Modell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image*, *likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תַּבְנִית יָד "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare דְּמוּת No. 3.

תַּבְעֵרָה ("burning"), [*Taberah*], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תֵּבֵץ (perhaps "brightness," from the unused root יָבַץ which see), [*Thebez*], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תְּבַר Ch. i. q. Heb. שָׁבַר *to break.* Part. pass. תְּבִיר fragile, Dan. 2:42. Compare תָּבוֹר.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser*, a king of Assyria, from the year 753 to 734 B.C., 2 Ki. 15:29. 16:10. Also written, תִּגְלַת פְּלֶסֶר 2 Ki. 16:7; תִּלְּגַת פִּלְנְאֶסֶר 1 Ch. 5:6; 2 Ch. 28:20, and תִּלְּגַת פִּלְנֶסֶר 1 Ch 5:26. (The former part of the name appears to be the same as *Diglath*, the river Tigris (see חִדֶּקֶל), pr swift; the latter, which also appears in the name *Nabo-polasaris*, Pers. بالسر a great king, comp. Sanscr. *pâla*, lord, king, from the root *pâl*, to guard, to rule, unless rather, *Pilesar* and *Polasar*, be i. q. Sanscr. *pura sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris.*)

תַּגְמוּל m. (from the root גָּמַל) *benefit*, i. q. גְּמוּל Ps. 116:12.

תִּגְרָה f. (from the root גָּרָה), *strife*, *contention* Ps. 39:11, מִתִּגְרַת יָדְךָ אֲנִי כָלִיתִי "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תֹּגַרְמָה Gen. 10:3; and תּוֹגַרְמָה 1 Ch. 1:6; Eze 27:14; 38:6 [*Togarmah*], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἱππόβοτος σφόδρα, Strab., xi. 13, § 9); at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. citt. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θυργαμά, and so also some Hebrew copies תרגמה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michaelis Spicileg. Geogr., t. i., p. 67—78.

תִּדְהָר masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus*, *elm*. Chald. מֵרָנִין i. e. a species of plane, which is called in Arab. ساج. I prefer *the oak*, *the ilex*, as the word properly denotes *a firm enduring tree* (compare תְּדִירָא), from the root דָּהַר No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תְּדִירָא fem. Chald. *circuit* (from the root דור), *perpetuity*, i. q. תָּמִיד. Adv. בִּתְדִירָא perpetually, continually, Dan. 6:17, 21.

תַּדְמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [*Tadmor*], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

the name تَدْمُر or تَتْمُر (i.e. a place abounding in palms, see Schultens, Ind. ad Vit. Salad.), Gr. *Palmyra* (just as on the other hand the Arabians called Palma, a city in Spain تَدْمِيرُ). The same is תָּמָר (palm), loc. cit. כתיב, which seems to have been less used. In the Aramæan and Greek inscriptions which are found in great numbers in the ruins of Palmyra, the name is spelled either תדמר or תדמור, see Swinton, Philos. Transactions, vol. xlviii.

תִּדְעָל ("fear," "reverence," from the Samaritan root דעל = ⵡⵍ, to fear) [*Tidal*], pr. n. of a king, Gen. 14:1.

תָּהָה an unused root, Chald. תְּהָא TO BE WASTE, DESERT (cogn. to the root שָׁאָה), whence תְּהִי, תְּהָוָא waste, desert, Arab. تِهٍ empty. Hence—

תֹּהוּ (for תְּהוּ a segolate and penacute form, subst. —(1) ***wasteness***, concr. ***that which is wasted, laid waste***, Genesis 1:2; Job 26:7; hence—(*a*) ***a desert***, Deut. 32:10; Job 6:18; 12:24.—(*b*) ***destruction***, Isaiah 24:10, קִרְיַת תֹּהוּ "a desolated city;" 34:11.

(2) ***emptiness, vanity***, and concr. ***something vain*** (syn. הֶבֶל), Isaiah 41:29; 44:9; 49:4; 59:4; 1 Sam. 12:21; ***nothing***, i.q. אַיִן Isa. 40:17, 23.

(3) לְתֹהוּ Isaiah 49:4; and acc. תֹּהוּ adv. *in vain*, Isa. 45:19.

תְּהוֹם pl. תְּהֹמוֹת comm., a poetic word, pr. water making a noise, in commotion (from the root הוּם), hence—(1) ***wave*** (Welle, Woge), Psa. 42:8, תְּהוֹם אֶל־תְּהוֹם קוֹרֵא "wave calleth unto wave," i.e. wave follows wave without intermission. Pl. Ex. 15:5, 8; Ps. 33:7; 78:15.

(2) ***a great quantity of waters***, i.q. מַיִם Deut. 8:7; Eze. 31:4; תְּהוֹם רַבָּה ***ocean, sea***, Gen. 7:11; Ps. 36:7; Am. 7:4; and simply תְּהוֹם id., Job 28:14; 38:16, 30. Hence—

(3) ***gulf, abyss***, even used of the deep hollows of the earth, Ps. 71:20. (Syr. ܬܗܘܡܐ wave, abyss.)

תְּהִלָּה f. (from the root הָלַל Piel).—(1) ***praise***, Ps. 22:26; 48:11; 51:17; hence—(*a*) a song containing praise, ***a hymn***, Ps. 22:4; 66:2; 145:1; and pl. תְּהִלִּים, as the title of the whole book of ***Psalms***. —(*b*) ***the person praised*** or ***celebrated***, Deu. 26:19; Jer. 13:11; 33:9; Zeph. 3:19, 20.

(2) ***praise***, in which any one stands with respect to others, ***glory***, Psa. 9:15; Isa. 42:8. Hence ***the person*** (or thing) ***wherein any one glories***. Jer. 17:14, תְּהִלָּתִי אַתָּה "thou (Jehovah, art) my glory." Deu. 10:21.

תָּהֳלָה fem. ἅπ. λεγόμ. Job 4:18, which the LXX. render σκολιόν τι. Vulg. *pravum quid*. Targ. *iniquity*. As to the etymology, there are various opinions of interpreters; but the Hebrews, and amongst them Kimchi, long ago saw the truth, taking תָּהֳלָה as fem. from תֹּהַל or תָּהֵל (from the root הָלַל, like תֶּבֶל, תֶּמֶס, תֹּרֶן, from רָנַן, בָּלַל, מָסַס). Nor is there any necessity for Dagesh in ל, compare מֶכֶס (from כָּסַס), f. מִכְסָה; see Lehrg. page 503. Hence prop. it is ***folly*** (see הָלַל No. 4); hence ***sin***, compare נְבָלָה. Others regard as the root وَهَلَ, to err, to go astray; whence وَهَل, error, and hence they derive the noun תּוֹהֳלָה, תָּהֳלָה; whence תָּהֳלָה, as vice versâ תְּעָלָה from תְּעָלָה Jud. 6:28; עֵצָה from עֵצָה Nu. 23:7.

תַּהֲלוּכָה fem. (from the root הָלַךְ), ***procession***. Neh. 12:31.

תַּהְפֻּכָה fem. (from the root הָפַךְ), only in plur. תַּהְפֻּכוֹת—(1) ***perversity, foolishness***, Deu. 32:20.

(2) ***deceit, fraud***, Prov. 2:12, 14; 6:14; לְשׁוֹן תַּהְפֻּכוֹת a deceitful tongue, Pro. 10:31.

תָּו m. (for תָּוֶה, from the root תָּוָה No. I)—(1) ***a sign***, Eze. 9:4. (Arab. تَوِي, تَوَاءٌ a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter ת, which in Phœnician, and on the coins of the Maccabees has the form of a cross. From the Phœnicians the Greeks and Romans took both the name and form of the letter.)

(2) ***sign*** (cruciform), ***mark*** subscribed instead of a name to a bill of complaint; hence ***subscription***, Job 31:35. It is stated that at the Synod of Chalcedon and other synods principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of being the case, so as for the expression to be received into the usage of language.

תּוֹא see תְּאוֹ a gazelle.

תּוּב fut. יְתוּב, Ch. i.q. Heb. שׁוּב TO TURN BACK, TO RETURN, Dan. 4:31, 33.

APHEL הָתִיב *to restore, to return*, Ezr. 6:5. הָתִיב פִּתְגָם i.q. Heb. הֵשִׁיב דָּבָר to answer, followed by an acc. of pers. Ezr. 5:11; Dan. 3:16 (as to the passage

Dan. 2:14, see עֲטָא). ה׳ לִשְׁתְּוָנָא to return an epistle, to reply by letters, Ezr. 5:5.

תּוּבַל Eze. 27:13; 38:2, 3; Isa. 66:19, and תֻּבַל Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. *the Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see מֶשֶׁךְ No. 3.

תּוּבַל קַיִן (perhaps "smith of scoria," comp. of Arab. قين smith, and Pers. توبل scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persic [but be it remembered that it is an antediluvian pr. n.]), *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

תובנה Job 26:12 כתיב for תְּבוּנָה prudence.

תּוּגָה f. (from the root יָגָה) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

תּוֹגַרְמָה see תֹּגַרְמָה.

תּוֹדָה f. (from the root יָדָה Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. זָבַח תּוֹדָה to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). זֶבַח תּוֹדָה Lev. 22:29, זֶבַח תּוֹדַת הַשְּׁלָמִים Lev. 7:13, 15; comp. 12, and ellipt. תּוֹדָה a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir* of givers of thanks, praising God, Neh. 12:31, 38, 40.

תְּוַהּ Chald. (kindred to תָּמַהּ), *to be amazed*, Dan. 3:24.

I. תָּוָה (compare אָוָה No. III.) in Kal not used, i. q. תָּאָה No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: וַיְתָו עַל־דַּלְתוֹת הַשַּׁעַר, "and he made marks (scrawls) upon the doors of the gate," like petulant boys.

HIPHIL הִתְוָה תָו *to mark*, followed by עַל upon any thing, Eze. 9:4.

Derivative, תָּו.

II. תָּוָה TO REPENT, TO BE GRIEVED. (Syr. id.)

HIPHIL, causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks* or *limits*, gives a good sense in the passage, from תָּוָה I.].

III. תָּוָה an unused root, i. q. אָוָה No. I., and Arab. ثوى *to abide, to dwell*, whence תָּא a chamber; which see, for תָּו.

תּוֹחַ [*Toah*], pr. n. m. 1 Ch. 6:19, for which there is, verse 11, נַחַת, and 1 Sam. 1:1, תֹּחוּ.

תּוֹחֶלֶת f. (from the root יָחַל) *expectation, hope*, Ps. 39:8; Prov. 10:28.

תָּוַךְ an unused root, perhaps i. q. تكّ to cut up, to divide: whence—

תָּוֶךְ constr. תּוֹךְ, with suff. תּוֹכִי, m. *the middle* of a thing, so called from its being divided (compare חֲצִי). תּוֹךְ הַבַּיִת the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, עַמּוּדֵי הַתָּוֶךְ "the middle columns."

With prefixes—(1) בְּתוֹךְ—(*a*) *in the middle of* (any) *thing*, as, בְּתוֹךְ הַבַּיִת in the midst of a house, 1 Ki. 11:20; בְּתוֹךְ יְרוּשָׁלַיִם Zec. 8:8; and after verbs of motion, בְּתוֹךְ הַיָּם into the midst of the sea, Ex. 14:27. Sometimes it does not differ from בְּ A, No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; עָבַר בְּתוֹךְ to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(*b*) when referring to many, *among* (prop. *inter medios*). בְּתוֹכְכֶם amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for בֵּין, when distinction is expressed, Gen. 1:6, בְּתוֹךְ הַמָּיִם between the waters (terrestrial and celestial).

(2) מִתּוֹךְ *from the midst of any thing*, and simply *out of*, Jer. 51:6; Ex. 33:11.

(3) אֶל־תּוֹךְ *into the middle of a thing*, Num. 17:12; 19:6. Compare syn. קֶרֶב.

Derivative, תִּיכוֹן.

תּוֹךְ i. q. תֹּךְ, *vexation*, which see.

תּוֹכֵחָה f. (from the root יָכַח) *punishment*, i. q. תּוֹכַחַת No. 4, Ps. 149:7; Hos. 5:9.

תּוֹכַחַת f. with suff. תּוֹכַחְתִּי, pl. תּוֹכָחוֹת (from the root יָכַח).

(1) the act of arguing, *shewing* and maintaining *the right*, Job 13:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15; Prov. 29:1, אִישׁ תּוֹכָחוֹת "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) *rebuke, correction* by words, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. תּוֹכְחוֹת מוּסָר rebuke joined with correction. Prov. 6:23.

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תּוֹכְחוֹת חֵמָה Eze. 25:17.

תּוּכִּיִּים 2 Ch. 9:21; see תֻּכִּיִּים.

תּוֹלָד ("race," "posterity" ["birth"]), [*Tolad*], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also אֶלְתּוֹלַד Josh. 15:30; 19:4.

תּוֹלְדֹת f. pl. (from the root יָלַד)—(1) *generations, families, races*, Nu. 1:20, seqq. לְתוֹלְדֹתָם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence סֵפֶר תּוֹלְדֹת genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history*, properly of families. Gen. 6:9, אֵלֶּה תּוֹלְדֹת נֹחַ "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יָחַשׂ and Syr. ܫܪܒܬܐ family, genealogy, history.)

תּוֹלָל m. (from the root יָלַל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root יָלַל, of the form تِفْعَال, תִּפְאָרָה). Once in pl. Ps. 137:3, תּוֹלָלֵינוּ "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. *abducentes nos*. Targ. "those who have robbed us," taking תּוֹלָל for שׁוֹלָל (the letters שׁ and ת being interchanged), but that has a passive signification.

תּוֹלָע m. **תּוֹלֵעָה**, **תּוֹלַעַת** f. pl. תּוֹלָעִים (from the root תָּלַע) [from יָלַע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תּוֹלַעַת שָׁנִי (see שָׁנִי), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תָּלַע Pu.).

(3) [*Tola*] pr. n.—(*a*) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(*b*) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תּוֹלָעִי Num. 26:23.

תּוֹם. Some forms which seem to belong to this root, see under the root תָּמַם.

תּוֹמִים *twins*, see תְּאֹם.

תּוֹמָן (תּוֹמָן) Gen. 36:15 כתיב, for תֵּימָן.

תּוֹעֵבָה f. constr. תּוֹעֲבַת (from the root תָּעַב), *an abomination, something abominable*. Prov. 21:27; 28:9, תּוֹעֲבַת יְהוָה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See שֶׁקֶץ, שִׁקּוּץ.

תּוֹעָה f. (from the root תָּעָה)—(1) *error* in holy things, *impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תּוֹעָפוֹת pl. f. (from the root יָעַף)—(1) *a swift course*, Num. 23:22; 24:8, תּוֹעֲפֹת רְאֵם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יָעַף No. 2). hence *wealth* derived from labour (comp. יְגִיעַ No. 3). Ps. 95:4, תּוֹעֲפוֹת הָרִים "the wealth of the mountains;" Job 22:25, כֶּסֶף תּוֹעָפוֹת "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root يفع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יָעַף.

תּוּף an unused verb, Ch. *to spit out*. Arab. تَفَّ (onomatopoet.) to spit out, especially with contempt.

Derivative, תֹּפֶת.

תּוֹצָאוֹת f. plur. (from the root יָצָא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תּוֹצְאוֹת חַיִּים "the fountain of life," of happiness; also *the place of the exit* or *termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תּוּר—(1) TO GO OR TRAVEL ABOUT (Arab. تار id.; comp. the kindred roots, under the verb דּוּר), either—(*a*) for the sake of traffic, 1 Ki. 10:15 (compare סָחַר, רָכַל), or—(*b*) for the sake of exploring, hence *to spy out*, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also *to search out* any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. *to investigate*, followed by an acc. Ecc. 7:25; and followed by עַל Ecc. 1:13; followed by a gerund (darauf denken, etwas zu thun, wie man etwas thue). Ecc. 2:3.

(2) followed by אַחֲרֵי *to follow, go about after*. Metaph. Nu. 15:39.

Hiphil, fut. יָתַר and in the Rabbin. form יָתֵּר 2 Sa. 22:33—(1) *to lead* one *about*, specially to shew him the way in unknown places. (Ch. תַּיָּר conductor of the way.) Followed by an acc. Proverbs 12:26, יָתֵר מֵרֵעֵהוּ צַדִּיק "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. וַיַּתֵּר תָּמִים דַּרְכּוֹ "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) *to search, explore*, Jud. 1:23.

Derivatives, יָתוּר, תּוֹר No. II.

I. תּוֹר m. A TURTLE DOVE (an onomatopoetic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תּוֹרְךָ "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תּוֹר m. —(1) *order, row, turn*, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) *a string of pearls*, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תּוּר.

III. תּוֹר 1 Ch. 17:17; i.q. תּוֹרָה in the parallel place, 2 Sam. 7:19, *mode*, manner. If the reading be genuine, the form would seem to be from תּוֹרָה=תֹּרָה.

תּוֹר Chald. *an ox*, i. q. Hebr. שׁוֹר; plur. תּוֹרִין oxen, Dan. 4:22, 29, 30; 5:21; Ezr. 6:9, 17; 7:17.

תּוֹרָה f. (from the root יָרָה Hiph. No. 4. to teach). —(1) *instruction, doctrine*, Job 22:22.—(*a*) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2. —(*b*) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) *law*.—(*a*) human, the manner and principles which men follow, 2 Sa. 7:19.—(*b*) divine, whether one, followed by a genit. of the object, e. g. *the law of sacrifice*, Leviticus 6:7; 7:7; or collect. *laws*; סֵפֶר הַתּוֹרָה the book of the law, Josh. 1:8; 8:34; 2 Ki. 22:8, 11; Neh. 8:3; plur. תּוֹרוֹת laws, Exod 18:20; Lev. 26:46.

תּוֹשָׁב m. (from the root יָשַׁב to dwell), *a stranger, an emigrant*, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תּוּשִׁיָּה f. a word altogether poet.; prop. *a lifting up, that which is erect* (from the root יָשָׁה); hence—

(1) *aid* (compare Arab. وسى Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תֻשִׁיָּה נִדְּחָה מִמֶּנִּי "aid fled from me" (in the other member there is עֶזְרָה. LXX. βοήθεια). Prov. 2:7 (LXX. σωτηρία), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קרי.

(2) *counsel* (properly, the raising of any thing, that which any one wishes *to raise* or *set up*). Job 5:12, לֹא תַעֲשֶׂינָה יְדֵיהֶם תּוּשִׁיָּה "and their hands do not perform (their) counsel." Vulg. *quod cœperant*.

(3) *counsel*, i.q. *wisdom*. Job 11:6, כִּפְלַיִם לְתוּשִׁיָּה "the double of wisdom." Job 12:16. עֹז וְתוּשִׁיָּה "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, הִפְלִא עֵצָה הִגְדִּיל תּוּשִׁיָּה "he is wonderful in counsel and of great wisdom."

תּוֹתָח (from the root יָתַח) m. *a club*, Job 41:2 LXX. σφύρα. Vulg. *malleus*.

תָּזַז see תִּיז.

תַּזְנוּת f. (from the root זָנָה), *whoredom*, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תַּזְנוּתִים Eze. 16:15, 22; 23:7, seqq.

תַּחְבֻּלוֹת & תַּחְבּוּלוֹת (from the root חָבַל No. 1, and more immediately derived from the nouns חֶבֶל a rope, חֹבֵל a sailor, a pilot) plur. fem.—(1) *rule, government*, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence *prudent counsel*, in a good sense, Pro. 1:5; 20:18; 24:6; *cunning counsel*, in a bad sense, 12:5.

תֹּהוּ see תּוֹהַּ.

תְּחוֹת Chald. prep. *under*, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תְּחֹתוֹהִי under it, Dan. 4:9, 18.

תַּחְכְּמֹנִי [*Tachmonite*], patron. from pr. n. m. otherwise unknown, תַּחְכְּמֹן ("wisdom") 2 Sa. 23:8 Compare חַכְמֹנִי.

תְּחִלָּה fem. (from the root חָלַל Hiphil, to begin) *beginning*, Hosea 1:2; Prov. 9:10; בַּתְּחִלָּה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

תַּחֲלוּא, only in plur. תַּחֲלֻאִים m. (from the root חָלָא = חָלָה *to be sick, diseased*), *diseases*, Deut. 29:21. Ps. 103:3; Jer. 16:4, מְמוֹתֵי תַחֲלֻאִים יָמֻתוּ "they shall die of diseases." Concr. 14:18, תַּחֲלוּאֵי רָעָב "those who are sick with famine."

תַּחְמָס m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root חָמַס), according to Bochart (Hieroz. p. ii., p. 232), *the male ostrich;* called in Arabic ظليم unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word בַּת יַעֲנָה loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, *the night owl*, Jonathan, *the swallow*.

תַּחַן (for תַּחֲנָה "a camp"), [*Tahan*], pr. n. m. —(1) Num. 26:35.—(2) 1 Chr. 7:25. From the former comes patron. תַּחֲנִי Num. 26:35. Compare תַּחֲנוֹת.

תְּחִנָּה (from the root חָנַן)—(1) *grace, mercy*, Josh. 11:20; Ezra 9:8.

(2) *prayer, supplication* (properly, the cry for mercy, from the root in Hiphil), Psa. 6:10; 55:2; 119:170.

(3) [*Tehinnah*], pr. n. m. 1 Ch. 4:12.

תַּחֲנוּן, only in plur. תַּחֲנוּנִים Ps. 28:2, 6; 31:23; 116:1; and תַּחֲנוּנוֹת 86:6; i. q. תְּחִנָּה No. 2, *prayer, supplication*.

תַּחֲנוֹת m. plur. (from the root חָנָה) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

תַּחְפַּנְחֵס Ezek. 30:18; and תַּחְפַּנְחֵס Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 קרי (where the כתיב has תַּחְפְּנֵס), [*Tahpanhes, Tehaphnehes, Tahapanes*], pr. n. of a city in Egypt, which the LXX. render Τάφνη, Τάφναι. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opuscc., p. i. 343) thinks that the Egyptian name of this city would be written ⲧⲁⲫⲉ-ⲉⲛⲉϩ, i. e. *the head*, or *the beginning of the age;* or, as we should say, the beginning of the world or earth (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above סְוֵנֵה p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

תַּחְפְּנֵיס ("head of the age," see prec.), [*Tahpenes*], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

תַּחְרָא m. *a breastplate* (θώρηξ), made of linen, Ex. 28:32; 39:23; properly a military garment, or armour, from the root חָרָה, Syr. ܚܪܐ Ethpe. to fight, to wage war, to prepare for battle.

תַּחֲרָה see חָרָה Tiphel.

תַּחְרֵעַ ("cunning," from the root ܚܪܥ Ethpael, to be cunning), [*Tahrea*], pr. n. of a man, 1 Chron. 9:41, called תַּאְרֵעַ 1 Ch. 8:35.

תַּחַשׁ m. an obscure word, always in this connexion, עוֹר תַּחַשׁ Tachash skin, Num. 4:6, seq. Plur. עֹרוֹת תְּחָשִׁים Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply תַּחַשׁ Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. ὑακίνθινα. Aqu. Symm. ἰάνθινα. Chald. and Syr. *rubra, red*), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take תַּחַשׁ to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either *the seal*, or the *badger*, *taxus* or *taxo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported—(1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the *weasel* (תלא אילן), which is very suitable to the badger—(2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic تُخَس and دُخَس are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends *seals*, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig Caryst. c. 60). The Latin *taxus* and *taxo* (whence in modern languages *taxo*, *taisson*, Dachs) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. —(3) The etymology, which the Hebrew language supplies with sufficient probability. For תַּחַשׁ may

be for תַּחֲשָׁה, from the root חָשָׁה to rest, so that *taxus* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

תַּחַת—(1) subst. *the lower part, that which is below.* (Arab. تَحْتُ id., compare Æth. አተሐተ: to let down, to lower, ተተሐተ: to be lowered, depressed, ትሑት: low, ታሕተ: under. It may, however, be doubted whether ת final be primary and radical, or secondary, which latter opinion is supported by the Arab. تاخ to go down and dip (one's finger); whence תַּחַת may be derived, like נַחַת, from נוּחַ.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; מִתַּחַת id. (comp. מִן No. 3, *c*), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once לְ תַּחַת Cant. 2:6), and with suff., commonly pl. תַּחְתַּי, תַּחְתֶּיךָ, תַּחְתָּיו, תַּחְתֶּיהָ, תַּחְתֵּינוּ, תַּחְתָּם, תַּחְתֵּיכֶם, תַּחְתֵּיהֶם; rarely sing. תַּחְתֵּנִי 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (ὑπό), Arab. تَحْتَ. תַּחַת הַשָּׁמַיִם under heaven, Dan. 9:12; תַּחַת הַשֶּׁמֶשׁ under the sun (see שֶׁמֶשׁ); תַּחַת הָהָר beneath the mountain, at the foot of the mountain, Ex. 24:4; תַּחַת הַלָּשׁוֹן under the tongue, Ps. 10:7; 66:17, and תַּחַת שְׂפָתַיִם under the lips, Ps. 140:4, i. e. in the mouth; תַּחַת יַד פ׳ under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, תַּחְתַּי אֶרְגָּז "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of *motion* it is—(*a*) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(*b*) κατά, *down, downwards*, i. q. מַטָּה, Am. 2:13, אָנֹכִי מֵעִיק תַּחְתֵּיכֶם, prop. "I press you downwards;" Job 40:12.

With preff.—

(*a*) מִתַּחַת adv. *below, beneath* (see above), prep. ὑποκάτωθεν, ἐκ, unter (etwas) hervor, heraus, hinweg, *from under, from beneath*, used of those that were *under* any thing, and come out from thence, Eze. 47:1, "waters came out מִתַּחַת הַמִּפְתָּן from under the threshold;" Prov. 22:27, "why should they take away thy bed מִתַּחְתֶּיךָ from under thee?" i. e. on which thou liest Ex. 6:6; Deut. 7:24. Hence זָנָה מִתַּחַת, see זָנָה. More rarely for לְ מִתַּחַת *below, under* (any thing), Job 26:5; Eze. 42:9. Another מִתַּחַת (out of a place), see No. 2.

(*β*) לְ מִתַּחַת (opp. to לְ מַעַל), *below, under* any thing, as מִתַּחַת לָרָקִיעַ below the firmament, Gen. 1:7; Ex. 30:4; מִתַּחַת לְבֵית אֵל at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(*γ*) לְ לְמִתַּחַת i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(*δ*) אֶל תַּחַת *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, לְ אֶל תַּחַת Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place* in which any one stands, is constituted. Zech. 6:12, מִתַּחְתָּיו יִצְמָח "from his place he shall grow up," compare Ex. 10:23. Hence—(*a*) in acc. in a place, Ex. 16:29, שְׁבוּ אִישׁ תַּחְתָּיו "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10 1 Chr. 17:9; Job 36:16, רַחַב לֹא מוּצָק תַּחְתֶּיהָ *a wide space, where* (pr. in which place) *there is no straitness.*—(*b*) *in the place of, for, instead of* (anstatt), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, תַּחַת אֲבֹתֶיךָ יִהְיוּ בָנֶיךָ "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (*for*) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. תַּחַת מָה for what? why? Jer. 5:19.

With a relat. conj. תַּחַת אֲשֶׁר—(1) *instead of that* (anstatt daß), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 2 Ki. 22:17. תַּחַת כִּי id. Deu. 4:37. Also in the same sense תַּחַת followed by an inf. Isa. 60:15, compare Job 34:26. תַּחַת רְשָׁעִים for the fuller תַּחַת הֱיוֹתָם רְשָׁעִים "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(*a*) of a station of the Israelites in the desert, Nu. 33:26.—(*b*) m.—(*a*) 1 Chr. 6:9, 22.—(*β* and *γ*) 1 Ch. 7:20.

תְּחוֹת Chald. id. Dan. 4:11, מִן תְּחוֹתוֹהִי i. q. Hebr מִתַּחְתָּיו. The more usual form is תְּחוֹת.

תַּחְתּוֹן m. **תַּחְתּוֹנָה** f. adj. *lower, lowest*, i. q. תַּחְתִּי Josh. 18:13; 1 Ki. 6:6.

תַּחְתִּי m. ־יָּה and ־יּוֹת f. adj. *lower, lowest*. Pl.

86:13; Job 41:16; Gen. 6:16. תַּחְתִּיּוֹת־אֶרֶץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is אֶרֶץ תַּחְתִּיּוֹת Ezek. 26:20; 32:18, 24, compare בּוֹר תַּחְתִּיּוֹת the deepest pit, Ps. 88:7; Lam. 3:55.

תָּזָה Arab. تاز for تيز (pr. to cut off, cut away), intrans. to die (to be cut away), تيّاز dwarf (pr. cut off, shortened), whence the Heb.

Hiphil הֵתַז (as if from תָּזַז) in pause הֵתַז to cut off the tendrils of a vine, Isa. 18:5. Talmud. הַתִּיז and הַתִּיז is to cut off the head.

תִּיכוֹן m. **תִּיכֹנָה** f. adj. (from תָּוֶךְ) *middle*, Exod. 26:28; Eze. 42:6.

תִּילוֹן (according to Simonis, for נְתִילוֹן "gift"), [*Tilon*], pr. n. m. 1 Ch. 4:20 קרי ; תּוֹלוֹן כתיב.

תֵּימָא Isaiah 21:14; Jer. 25:23; and **תֵּמָא** Job 6:19 (i. q. تيماء "a desert," "an untilled district"), [*Tema*], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تيما. The LXX. every where write the word Θαιμάν, as though it had been the same as תֵּימָן.

תֵּימָן m. (but fem. Isaiah 43:6), pr. whatever is situated *on the right* (compare יָמִין, יָמַן), hence—(1) *the southern quarter* (opp. to שְׂמֹאל which see), Job 9:9. תֵּימָנָה towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for *the south wind* (fully רוּחַ הַתֵּימָן), Psalm 78:26; Cant 4:16. Compare צָפוֹן.

(2) [*Teman*], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תֵּימָן the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תֵּימָנִי Job loc. cit. Gen. 36:34. But תֵּימְנִי 1 Ch. 4:6, is different, being derived from some unknown town, תֵּימָן.

תִּימָרָה f. *a column, a pillar*, found twice in this connection, תִּימְרוֹת־עָשָׁן (other copies תִּמְרוֹת) *pillars of smoke*, Cant. 3:6; Joel 3:3; poet. for the common עַמּוּד עָשָׁן Jud. 20:40. Root תָּמַר which see. Comp. Talmudic תִּמֵּר to go up like a pillar (used of smoke); תִּמּוּר column, beam (of the rising sun or moon).

תִּירוֹשׁ & **תִּירֹשׁ** m. *must, new wine* (so called because in intoxicating, it takes possession of the brain, from the root יָרַשׁ, compare Syr. ܡܪܘܬܐ id.), Gen. 27:28. אֶרֶץ דָּגָן וְתִירוֹשׁ a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תִּירְיָא ("fear;" perhaps from the root יָרֵא) [*Tiria*], pr. n. m. 1 Ch. 4:16.

תִּירָס m. Gen. 10:2 [*Tiras*], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, *Thracia*. See Bochart, Phaleg. ii. 2.

תַּיִשׁ m. plur. תְּיָשִׁים a he-goat, buck, Prov 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תֹּךְ m. *oppression, violence*, Ps. 10:7; 55:12, fully תּוֹךְ Ps. 72:14; from the root תָּכַךְ which see.

תָּכָה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, to lean upon, to lie down; compare the Arab. اتكأ Conj. VIII.

Pual. Deu. 33:3, וְהֵם תֻּכּוּ לְרַגְלֶךָ "and they (the Israelites) lay down at thy feet," i.e. at the foot of mount Sinai. Some prefer reading תָּכוּ *remain* (from the root תּוּךְ Syr. to remain).

I. **תְּכוּנָה** fem. (from the root כּוּן) *a place*, Job 23:3.

II. **תְּכוּנָה** f. (from the root תָּכַן)—(1) *arrangement, disposition, structure*, Ezekiel 43:11, i. q. תָּכְנִית Eze. 43:10.

(2) *splendid equipment*, Nah. 2:10. Compare תָּכְנִית No. 2.

תֻּכִּיִּים m. pl. 1 Ki. 10:22, and **תּוּכִּיִּים** 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, *peacocks*. To this answer the Malabar. *togei*, Sanscr. *sikhi*. From this domestic name of the bird comes also the Gr. ταώς, ταῶς, pr. ταϜῶς, Athen. ix. p. 397 (whence Arab. طاوس, Ch. טַוְסָא), also *pavo* (*t* and *p* being interchanged; compare λαᾶς, *lapis*, λίθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תָּכַךְ an unused root, Arab. تكّ to cut, to cut up, hence *to tear off, to spoil*, i. q. עָשַׁק, גָּזַל, comp.

בָּצַע. Cogn. תּוֹךְ. (Chald. to injure, to fine. Syriac ܓܠ i. q. Heb. גָּזַל.)
Derivative, תֹּךְ and—

תְּכָכִים m. pl. *vexations, oppressions*, especially of the poor. Prov. 29:13, אִישׁ תְּכָכִים "an oppressor" (of the poor). LXX. δανειστής. Vulg. *creditor*. In a similar passage, Prov. 22:2, there is עָשִׁיר rich.

תָּכַל an unused verb, prob. i. q. שָׁחַל to peel, to shell off, schälen, whence שְׁחֵלֶת a shell-fish, muscle. The same meaning is also properly that of תְּכֵלֶת.

תִּכְלָה f. (from the root כָּלָה) *completion, perfection*, Ps. 119:96. According to others [J. D. Michaëlis, etc.] it is *hope, confidence*, from the root תָּכַל, ܬܟܠ to hope. [This latter meaning and derivation are utterly rejected in Thes.]

תַּכְלִית f. (from the root כָּלָה)—(1) *perfection, completion*, Job 11:7. Psal. 139:22, תַּכְלִית שִׂנְאָה "perfect hatred," "thorough hatred."

(2) *extremity, end, conclusion*. Neh. 3:21. Job 26:10, עַד־תַּכְלִית אוֹר עִם־חֹשֶׁךְ "as far as where light ends in darkness." Job 28:3, לְכָל־תַּכְלִית הוּא חוֹקֵר "as far as all the extremity (in the most profound recesses of the earth) search is made."

תְּכֵלֶת *a shell fish*, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the *cerulean purple* is made, Rabbin. חִלָּזוֹן; hence *cerulean purple*, and *garments* (*wool, thread*), *dyed with this purple*, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, ὑάκινθος, ὑακίνθινος, *hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. *yellow silk*. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

תָּכַן—(1) pr. TO MAKE EVEN, TO LEVEL (kindred to תָּקַן). See Niphal.

(2) *to poise, to weigh* (from the equilibrium of the balance); metaph. *to prove, try, examine*, Pro. 16:2, תֹּכֵן רוּחוֹת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. *to be levelled, made even*, as a way; figuratively, *to be right*, as a course of acting (compare יָשָׁר), Eze. 18:25, 29; 33:17, 20; 1 Sam. 2:3. Compare תָּכַן.

PIEL תִּכֵּן—(1) *to weigh*, e. g. waters, Job 28:25; hence *to prove, to examine* Isa. 40:13.

(2) *to measure*, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is שָׁקַל, מָדַד.

(3) *to set up, to fix*, by a level, Ps. 75:4.

PUAL, part. *to be weighed out* (money), 2 Kings 12:12.

Derivatives, מַתְכֹּנֶת, תָּכְנִית, תֹּכֶן.

תֹּכֶן masc.—(1) *a task*, a portion measured or weighed out, Ex. 5:18.

(2) *a measure*, Eze. 45:11.

(3) [*Tochen*], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

תָּכְנִית f.—(1) *measure, structure, disposition*, Eze. 43:10.

(2) *perfect form*, Eze. 28:12.

תַּכְרִיךְ m. *a mantle, a long royal robe*, Est. 8:15. (Ch. id.) Root כָּרַךְ.

תֵּל m. with suff. תִּלִּי (from the root תָּלַל), *a hill* Josh. 11:13, especially *a heap of ruins*, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from *hills* or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria, i. 253, sqq.).

(1) תֵּל אָבִיב ("hill of ears of corn"), [*Tel-abib*], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map, L'Euphrate et le Tigre.

(2) תֵּל חַרְשָׁא ("hill of the wood" see חֹרֶשׁ) [*Tel-harsa, Tel-haresha*], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תֵּל מֶלַח ("hill of salt") [*Tel-mela*], ibid. Ezr. 2:59; Neh. 7:61.

תָּלָא i. q. תָּלָה—(1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by לְ, *to adhere to, to be bent upon* any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תְלוּאִים לִמְשׁוּבָתִי "my people adhere (i. e. indulge) in defection from me."

תְּלָאָה f. (from the root לָאָה, like תְּעָלָה from the root עָלָה, for תְּלָאָה, תְּלָאָיָה, see Lehrg. p. 502), *labour, toil, weariness*, Exod. 18:8; Num. 20:14 Neh. 9:32.

תַּלְאוּבָה f. *thirst*, once Hosea 13:5, אֶרֶץ תַּלְאֻבוֹת "thirsty ground," i. e. arid.

תְּלַאשַּׂר 2 Kings 19:12, and **תְּלַשַּׂר** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Targ. of Jerus. Gen. 14:1, 9, for the Hebr. אֶלָּסָר and ibid. and in Jon. Gen. 10:12, for the Hebr. רֶסֶן. (In the syllable תל there seems to be תֵּל a hill, see that word.)

תִּלְבֹּשֶׁת f. (from the root לָבַשׁ) *a garment*, Isa. 59:17.

תְּלַג Chald. *snow*, i. q. Hebr. שֶׁלֶג Dan. 7:9.

תִּלְגַת פִּלְנֶסֶר see תִּגְלַת פ׳.

תָּלָה TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. τλάω to suspend in a balance, whence τάλαντον.) 2 Sa. 18:10; Job 26:7. תָּלָה פ׳ עַל הָעֵץ to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, תְּלִי.

תְּלוּנָּה f. only in plur. (from the root לוּן Niph.), *a murmuring, complaining*, of people, Exod. 16:7, seq.; Nu. 14:27.

תָּלַח an unused root, Aram. *to break, to tear*, Whence—

תֶּלַח ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

תְּלִי m. ἅπ. λεγόμ. Gen. 27:3; according to very many old interpreters, *a quiver* (so called from its being suspended), but Onkelos and Syr. render it *sword*.

תְּלִיתָי Chald. *third*, Dan. 2:39; from תְּלָת three.

תָּלַל i. q. סָלַל—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. תָּלוּל *heaped up, lofty*, Eze. 17:22.

(2) *to wave, to vibrate*, Arab. تَلْتَلَ (see סָלַל No. 2). Hence תַּלְתַּלִּים. As to the form הֵתֵל see under הָתַל.

Derivative No. 1, תֵּל.

תָּלַם an unused root, prob. i. q. ثلم to break, to cut into. Hence—

תֶּלֶם masc. *a furrow*, Job 31:38; 39:10; Psalm 65:11. Arab. تَلْم id.

תַּלְמַי ("abounding in furrows"), [*Talmai*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

תַּלְמִיד m. (from the root לָמַד) *a disciple, one taught*, 1 Ch. 25:8. (Syr. and Arab. id.)

תָּלַע unused in Kal, Arab. تلع to have a long neck, to be stretched out; whence תּוֹלָע a worm. [From יָלַע Thes.]

PUAL, part. מְתֻלָּע (denom. תּוֹלָע) *clothed in scarlet*, Nah. 2:4.—מְתַלְּעוֹת teeth, see under the letter מ.

תָּלַף an unused root, Arab. تَلِفَ to perish, IV. to destroy, تَلَف destruction; whence, perhaps—

תַּלְפִּי adj. *destructive*, and תַּלְפִּיּוֹת *the deadly*, poet. for *arms*, Cant. 4:4, "like the tower of David בָּנוּי לְתַלְפִּיּוֹת constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take תַּלְפִּיּוֹת as compounded of תֵּל (from the root תָּלָה to hang up), and פִּיּוֹת mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer תַּלְפִּיּוֹת to the root לָפָה, which, however, does not offer a suitable etymology.

תְּלַשַּׂר see תְּלַאשַּׂר.

תְּלָת f., **תְּלָתָה**, **תְּלָתָא** m. Chald. THREE, i. q. Hebr. שָׁלֹשׁ. יוֹם תְּלָתָה the third day, Ezr. 6:15. Pl. תְּלָתִין *thirty*, Dan. 6:8, 13.

תַּלְת emphat. state תַּלְתָּא abstr. *the third rank*, Dan. 5:29, שַׁלִּיט תַּלְתָּא "a prince of the third rank" (compare מִשְׁנֶה), and verse 16, by ellipsis תַּלְתָּא id.

תַּלְתִּי m. *third*, Dan. 5:7. More in use is תְּלִיתָי.

תַּלְתַּלִּים m. pl. the pendulous *branches of palms*, with which, Cant. 5:11, flowing locks are compared. LXX. ἐλάται. Vulg. *elathæ palmarum*. Compare סָלַל No. 2. Arab. تَلْتَلَة a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

תָּם m. תַּמָּה f. adj. (from the root תָּמַם) *whole, upright*, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים "Jacob was an upright man, dwelling in tents," where תָּם appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37.—Fem. תַּמָּתִי my perfect one, an endearing term for a beloved female, Cant. 6:9.

תַּם Ch. adv. i. q. Hebr. שָׁם *there*, always with the addition of ה local, תַּמָּה Ezr. 5:17; 6:6, 12.

תְּמִים m. pl. contr. for תְּאוֹמִים Ex. 26:24; 36:29, *twins* (see תְּאֹם).

תֹּם (once תּוֹם Prov. 10:9) followed by Makk. תָּם־, with suffix תֻּמִּי (from the root תָּמַם), m. *integrity*, *wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, כְּתֻמָּם "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שָׁלוֹם. Job 21:23, בְּעֶצֶם תֻּמּוֹ "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*. תָּם־לֵבָב integrity of heart, Gen. 20:5, 6; הֹלֵךְ בַּתֹּם Pro. 10:9, and בְּתֻמּוֹ Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow לְתֻמּוֹ in his simplicity," without any evil purpose; 2 Sam. 15:11, הֹלְכִים לְתֻמָּם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תֻּמִּים [*Thummim*], truth (LXX. ἀλήθεια), see אוּרִים No. 1, *b*.

תֵּמָא see תֵּימָא.

תֻּמָּה f. i. q. m. תֹּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תָּמַהּ TO MARVEL, TO WONDER. (Ch. תְּוַהּ id., the labial letters being interchanged. As to the origin, see more, page CCIII, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, אִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תִּמָּהוֹן, and—

תְּמַהּ Ch. m. *something astonishing, a miracle*, pl. תִּמְהִין Dan. 3:32, 33; 6:28.

תִּמָּהוֹן m. *astonishment, terror*, Deut. 28:28 (with the addition of לֵבָב). Zec. 12:4.

תַּמּוּז [*Tammuz*], pr. n. of a Syrian god, *Adonis* (אדוֹן) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of every year (called תַּמּוּז beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Dis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תמז is not found in the Phœnicio-Shemitic languages; it may be that תַּמּוּז is for תַּמְזוּז from the root מָזַז denoting *fear*, concr *fearful*.)

תְּמוֹל adv. *yesterday*, i. q. אֶתְמוֹל, אֶתְמוּל (which see). It is often joined with שִׁלְשׁוֹם the day before yesterday, which see. Job 8:9, תְּמוֹל אֲנַחְנוּ "we are of yesterday," for אַנְשֵׁי תְמוֹל. (The etymology is obscure. Many take תְּמוֹל for the primary form, whence with Aleph prosthetic אֶתְמוֹל, אֶתְמוּל; but the root תמל and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare שָׂמַל, so that time past might be regarded as obscure, hidden; compare עוֹלָם from the root עָלַם. But still I prefer to regard the primary form to be אִתְּמוֹל 1 Sam. 10:11, for אֶת־מוֹל *before, formerly*, whence by aphæresis תְּמוֹל.)

תְּמוּנָה f. (from the root מוּן, מִין)—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תְּמוּנָה לְנֶגֶד עֵינָי "a (certain) appearance (passed) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תְּמוּרָה f. (from the root מוּר Hiphil, to exchange—(1) *exchange*, especially in buying and selling, *barter*, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, וּתְמוּרָתָהּ כְּלִי פָז "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, כְּחֵיל תְּמוּרָתוֹ וְלֹא יַעֲלֹס "as something to be restored, in which one does not rejoice."

תְּמוּתָה f. (from the root מוּת) *death*, only in this phrase בֶּן־תְּמוּתָה "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

תֶּמַח (Samarit. "laughter"), [*Thamah*], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמִיד m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מוּד, compare עַד from the root עָדָה, דּוֹר and תְּוִירָא from דּוּר). In genit. put after other substantives it is used as an adjective (compare קֹדֶשׁ No. 1), as אַנְשֵׁי תָמִיד "men

of continuance," i. e. hired for continuous work, Eze. 39:14; עֹלַת הַתָּמִיד a continual burnt-offering, i. e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. לֶחֶם הַתָּמִיד the continual bread, i. q. לֶחֶם פָּנִים Nu. 4:7.

(2) for עֹלַת הַתָּמִיד Dan. 8:11, 12, 13; 11:31.

(3) adv. *continually*, Ps. 16:8; 25:15; 34:2.

תָּמִים m. תְּמִימָה f. adj. (from the root תָּמַם)—(1) *perfect, complete*, Psalm 19:8; Job 36:4; 37:16.

(2) *whole, entire*, Lev. 3:9; 25:30; Josh. 10:13.

(3) *perfect, whole, sound*—(*a*) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(*b*) *safe, secure*, used of men, Prov. 1:12.—(*c*) *whole, upright in conduct, blameless*, Gen. 6:9; 17:1. תְּמִימֵי־דֶרֶךְ the upright of life (in the way), Psa. 119:1. תָּמִים עִם אֵל upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by לְ). Compare שָׁלֵם No. 3. Neutr. subst. *integrity*, Josh. 24:14; Jud. 9:16, 19. So too הָלַךְ בְּתָמִים Ps. 84:12, and הֹלֵךְ תָּמִים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, הָבָה תָמִים "give the truth!"

תָּמַךְ fut. יִתְמֹךְ.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and בְּ Prov. 28:17; 5:5.

(2) *to obtain, to acquire*, e. g. honour, Proverbs 11:16; 29:23.

(3) *to hold fast* something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) *to hold up, to support*, followed by בְּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by בְּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. *to take hold of each other, to hold together, to adhere;* Job 36:17, דִּין וּמִשְׁפָּט יִתְמֹכוּ "cause and judgment follow one another;" compare אָחַז and לָכַד Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תָּמֹל see תְּמוֹל.

תָּמַם fut. יִתֹּם, rarely יִתּוֹם Eze. 47:12; תִּתֹּם Eze. 24:11; 1 pers. once אֵיתָם for אֵתָם Ps. 19:14; plur. יִתַּמּוּ Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by לְ *to leave off*, Josh. 3:17; 4:1, 11; 5:8; more often intrans. *to be completed, finished*, 1 Kings 6:22; 7:22; עַד תֻּמָּם unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تمّ id. The primary idea, as I judge, is in *shutting up, closing* Germ. abschließen, abgeschlossen seyn, compare the kindred roots אָטַם, חָתַם, and the same primary idea in the syn. כָּלָה.)

(2) *to be finished, ended*, especially used of time, Gen. 47:18 (*initio*). Ps. 102:28, שְׁנוֹתֶיךָ לֹא יִתָּמּוּ "thy years shall have no end;" Eze. 47:12, וְלֹא יִתֹּם פִּרְיוֹ "whose fruit shall never cease."

(3) *to be consumed, spent*, i. q. כָּלָה No. 3, Gen. 47:18; *to be come to an end*, Num. 32:13, עַד־תֹּם כָּל־הַדּוֹר "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; עַד־תֻּמּוֹ 1 Ki. 14:10, and עַד תֻּמָּם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. עַד־כַּלֵּה; see כָּלָה No. 3.

(4) *to be complete.*—(*a*) in number, 1 Sa. 16:11. הֲתַמּוּ הַנְּעָרִים "are all the children here?" Nu. 17:28.—(*b*) in mind, heart, *to be upright*, Psa. 19:14; compare תָּמִים, תָּם.

NIPHAL, only in fut. pl. יִתַּמּוּ *to be consumed*, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHIL הֵתֵם (once inf. הֲתִימְךָ for הֲתִמְּךָ Isa 33:1), fut. יָתֵם.—(1), i. q. Kal No. 1, but only causat. *to complete, to perfect*, e. g. flesh (i. e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) *to finish, to leave off;* Isa. 33:1, כַּהֲתִימְךָ שׁוֹדֵד "when thou ceasest to be a spoiler." Causat. *to cause to leave off*, followed by מִן *to remove* from any one, Eze. 22:15.

(3) *to make whole, to complete.*—(*a*) a number, Dan. 8:23, כְּהָתֵם הַפֹּשְׁעִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קרי; hence, *to pay out* (money), i. q. שִׁלֵּם 2 Ki. 22:4.—(*b*) used of a way, manner of life; Job 22:3, כִּי תַתֵּם דְּרָכֶיךָ "if thou live uprightly."

HITHPAEL, הִתַּמָּם *to act uprightly* with any one, followed by עִם Ps. 18:26.

Derivatives, תֹּם, תָּם, תָּמִים, מְתֹם.

תֵּמָן see תֵּימָן.

תִּמְנָה ("a part assigned"), with ה local **תִּמְנָתָה** [*Timnah, Timnath*], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תִּמְנִי Jud. 15:6.

תֵּמָנִי see תֵּימָן.

תִּמְנִי see תִּמְנָה.

תִּמְנָע ("restraint," concr. "restrained," as from intercourse with men), [*Timna*], pr. n. of a

concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

תִּמְנָתָה see תִּמְנָה.

תִּמְנַת חֶרֶס [*Timnath-heres*], ("portion of the sun"), Jud. 2:9, or more correctly תִּמְנַת־סֶרַח [*Timnath-serah*] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

תֶּמֶס m. (from the root מָסַס), *a melting, liquefaction*, Ps. 58:9. Compare under שַׁבְּלוּל.

תָּמַר an unused root, which seems to have had the power *to be* or *stand erect* (perhaps kindred to אָמַר, for verbs פא and פת are often of the same power, especially in Arabic). Arab. تمر Conj. XI. riguit hasta, membrum virile; تمر palm-tree, تامور, and تامورة a tower. As to the usage of the Talmudists, see תִּימָרָה.

Derivatives; תָּמָר—תִּמּוֹרָה, תִּימָרָה, תַּמְרוּר No. II., compare תַּדְמֹר.

תָּמָר m.—(1) *a palm-tree*, Phœnix dactylifera (Arab. تمر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. עִיר הַתְּמָרִים the city of palm-trees, see under עִיר.

(2) [*Tamar*], pr. n.—(*a*) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28.—(*b*) i. q. תַּדְמֹר *Palmyra* (which see), 1 Ki. 9:18 כתיב.—(*c*) f.—(*α*) the daughter-in-law of Judah, Genesis 38:6.—(*β*) a daughter of David, 2 Sam. 13:1.—(*γ*) a daughter of Absalom, 2 Sam. 14:27.

תֹּמֶר m. *a palm-tree*, hence *a column* (compare תִּימָרָה). Jer. 10:5.

תִּמֹּרָה pl. תִּמֹּרִים Eze. 41:18, and תִּמֹּרוֹת 1 Kings 6:29, 32, 35; Eze. 41:18, 19, *an artificial palm-tree*, as an architectural ornament.

תַּמְרוּק m. pl. תַּמְרֻקִים (from the root מָרַק)—(1) *purifications*, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. *precious ointments* used by them, Esth. 2:3, 9.

(2) metaph. *remedy, cleansing*, by which any one is corrected and amended. Prov. 20:30 קרי.

I. תַּמְרוּרִים m. plur. (from the root מָרַר) *bitterness*, e.g. בְּכִי תַמְרוּרִים bitter weeping, Jer. 31:15, 6:26 Adv. *bitterly*, Hos. 12:15.

II. תַּמְרוּרִים masc. plur. *upright columns*, as way-marks, Jerem. 31:21; from the root תָּמַר which see.

תַּמְרִיק i. q. תַּמְרוּק Pro. 20:30 כתיב.

תַּן or תָּן only in plur. תַּנִּים and תַּנִּין m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence מְקוֹם תַּנִּים Ps. 44:20; and מְעוֹן תַּנִּים Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be *great serpents*, as if it were the same as תַּנִּין, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word ابن اوى *jackal, wild dog*, so called from its cry (elsewhere Hebr. אִי plur. אִיִּים), compare Arab. تنان wolf, both from the root תָּנַן No. 2.

תָּנָא see under תָּנָה.

תָּנָה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are תָּנַן which see, נָתַן, יָתַן). Hosea 8:10, גַּם כִּי־יִתְנוּ בַגּוֹיִם "although they distribute gifts (or hire) among the peoples," where others read יִתְּנוּ from the root נָתַן. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, תְּנוּ לָהּ "praise her;" to which, in the other hemistich, there answers וִיהַלְלוּהָ).

Piel, *to praise, to celebrate*, followed by an acc., Jud. 5:11; followed by לְ 11:40. (Aram. תַּנִּי, ثنى, i. q. סִפֵּר to narrate. Arab. ثنى IV. to celebrate with praise, prop. to utter voice.)

Hiphil, i. q. Kal. Hos. 8:9, אֶפְרַיִם הִתְנוּ אֲהָבִים "Ephraim has hired loves."

Derivatives, אֶתְנַן, אֶתְנָה, and pr.n. יִתְנִיאֵל, יִתְנָן.

תְּנָה Chald. i. q. Heb. שָׁנָה to repeat, whence תִּנְיָן, תִּנְיָנוּת.

תַּנָּה only plur. תַּנּוֹת fem. Mal. 1:3; according to LXX., Syr., *habitations*. The same is the meaning of Arab. تناءة, from the root تنأ to remain, to inhabit, the third radical of which, is sometimes lost, whence تان inhabitant, for تانئ. Thus תַּנּוֹת may be for תַּנְאוֹת (Dag. forte euphon.) compare

מִכְלַת for מִכְלְאָה and מִקְשָׁה for מִקְשְׁאָה, unless it be deemed better to assign to the root תָּנַן the power of the verb תָּנָא. Others take it i. q. תַּנִּים jackals.

תְּנוּאָה f. (from the root נוא) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, הֵן תְּנוּאוֹת עָלַי יִמְצָא "behold! he seeketh enmities against me." Compare Arab. نأى Med. Waw, to rise up hostilely against any one.

תְּנוּבָה fem. (from the root נוב) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

תְּנוּךְ m. *extremity* (from the root תָּנַךְ), with the addition of אֹזֶן *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

תְּנוּמָה fem. (from the root נוּם) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תְּנוּפָה f. (from the root נוּף) *waving, shaking* —(*a*) of the hand, as a gesture of threatening, Isaiah 19:16.—(*b*) of sacrifices before Jehovah, a particular rite in offering, as to which, see הֵנִיף No. 1, *d*. חֲזֵה תְנוּפָה the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. זְהַב הַתְּנוּפָה Ex. 38:24.—(*c*) i. q. *tumult*, Isaiah 30:32, מִלְחֲמוֹת תְּנוּפָה "wars of shaking," tumultuous wars.

תַּנּוּר m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. تَنُّور (compounded of the unused תַּן a furnace (from the root תָּנַן No. II) and נוּר fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's Bibl. Archæol. vol. i. 1, p. 213, and 2, page 182. Beckmann's Beiträge zur Geschichte der Erfindungen, vol. ii. p. 419; compare Schneider and Passow. Lex., v. κλίβανος.

תַּנְחוּמוֹת fem. plur. (from the root נָחַם) *consolations*, Job 15:11; 21:2.

תַּנְחוּמִים m. pl.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

תַּנְחֻמֶת ("consolation"), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תַּנִּים sing. Ezek. 29:3, *a great serpent*, a sea monster, i. q. תַּנִּין (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar with the plur. תַּנִּים, but in this neglected the etymology.

תַּנִּין pl. תַּנִּינִים m. Arab. تِنِّين (from the root תָּנַן No. 1).—(1) *a sea monster, a vast fish*, Gr. κῆτος, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תַּנִּים, which see, for תַּנִּין), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תַּן.

תִּנְיָן Ch. *second*, Dan. 7:5, from the root תְּנָה to repeat. Compare שְׁנַיִם. Hence—

תִּנְיָנוּת adv. *again*, Dan. 2:7.

תָּנַךְ an unused verb. Syr. Ethpeal, *to fail, to leave off*. Hence תְּנוּךְ.

I. **תָּנַן** an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. TO EXTEND; compare in the Phœnicio-Shemitic languages, Æth. ተነ: length, נָתַן and תָּנָה to give, prop. to stretch out the hand (compare יָד, יָדָה), יָתַן to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. *tan*, Gr. τείνω, τανύω, τιταίνω, Lat. *tendo* (compare Dissert. Lugdd. ii. 852); whence *tenuis* (Sanscr. *tanu*), Goth. *thanjan*, Germ. dehnen, with many words which have affinity with these, as the old High Germ. Tanna, fir tree. Hence תַּנִּין vast fish (κῆτος), so called from the length to which it extends, compare ταινία (from τείνω) a long fish, *tænia*.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. τάνυμι; hence תַּן jackal, so called from its swiftness in running.

II. **תְּנַן** Syr. and Ch. *to smoke*. Hence אַתּוּן for אַתְּנוּן furnace, and תַּנּוּר from תַּן and נוּר. [Compare the Welsh, *tân*, fire.]

תִּנְשֶׁמֶת f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (Hieroz. t. 1, p. 1083), *the chameleon* (from the root נָשַׁם to breathe), from its having been supposed by the ancients to live wholly by inhaling air (Plin. viii. 33). LXX., Vulg. *talpa* Saad. *lizard*.

(2) Lev. **11:18**; Deut. **14:16**, an unclean, aquatic bird, LXX. πορφυρίων, i.e. *ardea purpurea*. Vulg. *cygnus*.

תָּעַב not used in Kal (compare תָּאַב No. II).

Piel תִּעֵב—(1) TO ABHOR, TO ABOMINATE, Deut. **7:26**; Job **9:31**; **19:19**; Ps. **5:7**; Isa. **49:7**.

(2) causat. *to cause to be abhorred, to occasion horror* to any one, Isaiah 49:7, מְתָעֵב גּוֹי "who causeth abhorrence to the people," who is held in abomination by the people.

(3) *to make abominable*, Eze. 16:25, see Hiphil.

Hiphil, *to make abominable, shameful*, Psa. 14:1. הִתְעִיבוּ עֲלִילָה "they have basely done their deed," they acted shamefully; hence without עֲלִילָה id. 1 Kings **21:26**; Ezekiel **16:52**. Compare הִשְׁחִית, הֵרַע.

Niphal, pass. *to be held in abomination, to be detestable*, 1 Ch. **21:6**; Job 15:16.

Derivative, תּוֹעֵבָה.

תָּעָה fut. יִתְעֶה apoc. יֵתַע—(1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. ܛܥܳܐ Arabic طغى id., of very rare occurrence are, تعى to pass away, and تغى to perish). Ex. 23:4; Job 38:41; followed by בְּ of place, Gen. **21:14**; 37:15. Followed by an acc. *to wander through* or *over*, metaph. used of palm branches, Isa. **16:8**. It is used also—(*a*) of drunken men who go astray through drink. Isa. 28:7, תָּעוּ מִן־הַשֵּׁכָר "they go astray through strong drink;" and by a figure taken from drunken men, Isa. **21:4**, תָּעָה לְבָבִי "my heart reeleth."—(*b*) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. **48:11**; compare תֹּעֵי לֵבָב Ps. 95:10; תֹּעֵי רוּחַ Isa. 29:24; followed by מִן e.g. from the precepts of God, Psa. **119:110**; compare Prov. **21:16**; followed by מֵעַל יְהוָֹה Ezekiel 44:10, 15; followed by מֵאַחֲרֵי יְהוָֹה from worshipping God, Eze. **14:11**. Compare Chald. טְעָה which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. אָבַד "to perish," Prov. **14:22**; compare above, Arab. تغى.

Niphal, *to wander* (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err* in a moral sense, Job **15:31**.

Hiphil, fut. apoc. יַתַע—(1) *to cause to err*, Job 12:24; Psa. **107:40**; Jerem. 50:6, a drunken man, Job 12:25. Metaph. *to cause* a people *to wander* from virtue and piety to impiety, Isa. **3:12**; **9:15**; and the worship of idols, **2** Ki. **21:9**; followed by מִן Isa. 63:17.

(2) intrans. *to err* (pr. to cherish error), Jerem. **42:20** קרי. Prov. 10:17.

Derivative, תּוֹעָה and—

תֹּעוּ ("error") [*Tou*], pr.n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called תֹּעִי [*Toi*], **2** Sa. **8**:9, 10.

תְּעוּדָה f. (from the root עוּד Hiphil, No. **1**, *c*), *law*, Isa. 8:16, 20 (where it is joined with תּוֹרָה), also for *custom*, like a law which must be *kept*, Ruth 4:7. Compare חֹק letter *d*.

תֹּעִי see תֹּעוּ.

תְּעָלָה f. constr. תְּעָלַת (from the root עָלָה, like תְּלָאָה which see, from the root לָאָה).

(1) *a channel*, 1 Kings 18:32, *a water-course*, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job **38:25**, מִי־פִלַּג לַשֶּׁטֶף תְּעָלָה "who hath divided channels for the rain?" i. e. who has caused the rain to flow down from all parts of heaven?

(2) *a plaister, bandage, put* on a wound. Jer. 30:13; **46**:11 (compare הֶעֱלָה אֲרֻכָה).

תַּעֲלוּלִים m. pl.—(1) *petulances* ["*childishness*"], and poet. for concr. *one petulant, a boy, a child*, i. q. עוֹלָל Isaiah 3:4. Root עָלַל No. **2**.

(2) *vexation, adversity*, Isaiah **66**:4. See the root Poel, No. 3.

תַּעֲלֻמָה f. (from the root עָלַם), *something hidden*, Job 28:11. Plur. Job 11:6; Ps. **44:22**.

תַּעֲנוּג Prov. 19:10, plur. ־ִים Cant. 7:7, and ־וֹת Eccl. 2:8 (from the root עָנַג), *delight, delicate life*, Mic. 2:9; Prov. 19:10; Mic. **1:16**, בְּנֵי תַּעֲנוּגָיִךְ "the sons in whom thou delightest:" specially *pleasure, sexual desire*, Cant. **7:7**; Eccl. **2:8**.

תַּעֲנִית f. affliction of one's self, *fasting*, Ezr. 9:5. See עָנָה No. 3.

תַּעְנָךְ and—

תַּעֲנָךְ ("sandy soil," from the root עָנַךְ) [*Taanach, Tanach*], pr. n. of a royal city of the Canaanites, Josh. **12:21**, situated in the tribe of Issachar, but allotted to Manasseh, Jud. **1:27**; **5:19**; 1 Ki. **4:12**.

תָּעַע not used in Kal.

Pilel תִּעְתַּע TO MOCK, TO SCOFF, Gen. **27:12**, pr. *to stammer* (compare לָעַג), compare Arab. تعتع

I. II. to stammer, to slip with the tongue in speaking, تَعْتَعَة a stammering.

HITHPALEL, *to scoff at*, followed by בְּ 2 Chron. 36:16.

Derivative, תַּעְתֻּעִים.

תַּעֲצֻמוֹת f. pl. *strength*, Psalm 68:36, from the root עָצַם.

תַּעַר m. (f. Isa. 7:20?) with suff. תַּעְרִי pr. *making naked, emptying* (for תַּעְרָה from the root עָרָה)—(1) *a razor* (pr. *a naked* thin plate, for *making* the skin *bare*), Nu. 6:5; 8:7; Isaiah 7:20. תַּעַר הַסֹּפֵר a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) *the sheath* of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תַּעֲרוּבָה f. *surety, security*, from the root עָרַב No. I, 3. 2 Ki. 14:14, בְּנֵי תַעֲרֻבָה hostages given as sureties.

תַּעְתֻּעִים m. pl. *mockings* (root תָּעַע), Jerem. 10:15; 51:18; where idols are called מַעֲשֵׂה תַעְתֻּעִים Jerome *opus risu dignum;* more correctly, work of mockery.

תֹּף m. plur. תֻּפִּים (from the root תָּפַף)—(1) *a drum, timbrel* (Arab. دُفّ, whence the Spanish *adduffa*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare נָקַב.

תִּפְאָרָה f. often absol. and const. **תִּפְאֶרֶת** with suff. תִּפְאַרְתּוֹ (from the root פָּאַר)—(1) *ornament, splendour*, Exod. 28:2, 40; Isa. 3:18; 52:1, כְּלֵי תִפְאַרְתֵּךְ "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, בַּעֲלֹץ צַדִּיקִים רַבָּה תִפְאָרֶת "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) *glory*, Judges 4:9. שֵׁם תִּפְאֶרֶת "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the *ark of the covenant*, as the seat of the divine majesty, Ps. 78:61. Compare עֹז No. 3.

תַּפּוּחַ m.—(1) *an apple* (so called from its scent; root נָפַח compare Canticles 7:9), Proverbs 25:11; also *an apple tree*, Cant. 2:3; 8:5. (Arab. تُفّاح an apple, not only a common one, but also the lemon, citron, etc.)

(2) [*Tappuah*], pr. n. ("a place fruitful in apples").—(*a*) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(*b*) on the confines of Ephraim and Manasseh, Josh. 16:8.—(*c*) m. 1 Ch. 2:43.

תְּפוֹצָה (from the root פּוּץ) *dispersion*, Jerem. 25:34 (but some copies read תְּפוֹצוֹתֵיכֶם), see פּוּץ Tiphel, p. DCLXIX, B.

תֻּפִינִים m. pl. *cookings, pieces cooked*, from the root אָפָה, ﻭﻓﻲ to cook, of the form תּוּשִׁיָּה, תּוּגָה, with נ formative, like קָצִין from קָצָה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried תֻּפִינֵי מִנְחַת פִּתִּים as cookings of meat offerings in pieces," i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrg. p. 810.

תָּפֵל an unused root—(1) Arab. تَفَلَ *to spit, to spit out*, Med. E, *to be insipid, unseasoned* (compare רִיר חַלָּמוּת Job 6:6), Ch. *to be unsalted*. Hence תִּפְלָה, תָּפֵל.

(2) *to glue* or *stick on* (pr. with spittle?), like the Ch. טְפַל (comp. Heb. טָפַל). Hence תָּפֵל No. 2, lime, cement.

תָּפֵל m.—(1) *unsalted, unseasoned*, Job 6:6; metaph. *insipid, foolish, false*, Lam. 2:14. See תִּפְלָה.

(2) *lime*, with which a wall is covered, *cement*, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. طَفَال and طُفَال, Ch. טְפִיל id.).

תֹּפֶל ("lime," "cement"), [*Tophel*], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Tŭfîleh* الطفيلة Rob. ii. 570.]

תִּפְלָה f. unsavouriness; hence *something silly, foolish*, and even *impious* (compare נְבָלָה), Job 1:22; 24:12; Jer. 23:13.

תְּפִלָּה f. (from the root פָּלַל Hithp.).—(1) *intercession, deprecation* for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) *entreaty, supplication, prayer*, Psal. 4:2;

5:10; 109:4, וַאֲנִי תְפִלָּה poet. for "but I pray;" verse 7, הִתְפַּלֵּל תְּפִלָּה Neh. 1:6, to pour out prayers. In the sense of prayer תְּפִלָּה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תְּפִלּוֹת דָּוִד [?]. There is a similar use of the verb הִתְפַּלֵּל 1 Sa. 2:1.

תִּפְלֶצֶת fem. (from the root פָּלַץ Hithp.), *terror, fear*, Jer. 49:16.

תִּפְסַח ("passage," "crossing," from the root פָּסַח), [*Tiphsah*], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תָּפַף TO STRIKE, specially a timbrel, Ps. 68:26. (Arab. دفّ. Of the same stock is τύπτω (τύπ-ω); Sanscr. *tup*, to smite, to kill; whence τύμπανον, i. q. תֹּף.)

POEL, *to beat* (the breast), followed by עַל, Nah. 2:8.

Derivative, תֹּף.

תָּפַר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תָּפַשׂ fut. יִתְפֹּשׂ.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with בְּבִגְדוֹ by the garment). 1 Ki. 18:40, בְּ Isa. 3:6; any thing, followed by בְּ Deu. 9:17. Hence *to take* men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used תָּפַשׂ שֵׁם יְיָ Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. ſich an dem Namen Gottes vergreifen (compare קָדוֹשׁ in the former hemistich).

(2) *to hold*, as a city, Jerem. 40:10; hence, *to handle, to wield*, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) *to inclose* in gold (in Gold faſſen), to overlay. Part. pass. תָּפוּשׂ זָהָב overlaid with gold, Hab. 2:19; compare אָחַז No. 5, 6.

NIPHAL, pass. of Kal No. 1, *to be taken hold of*, Num. 5:13; *to be taken*, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, *to take hold on*, Proverbs 30:28.

תֹּפֶת f.—(I) prop. *spittle* (from the root תּוּף); hence *that which is spit upon;* Job 17:6, תֹּפֶת לְפָנִים אֶהְיֶה "I am become as one in whose face they spit," i.e. the most base and despised of mortals; comp. ῥακά, Matt. 5:22, i. e. רֵיקָא from the root רָקַק to spit out.

(II) With the art. הַתֹּפֶת pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; בָּמוֹת הַתֹּפֶת Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תֹּפֶת is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorsbach, and others), to take תֹּפֶת as i. q. תָּפְתֶּה (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תָּפְתֶּה Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. تافتن (read *toften*), تفتن to burn, Gr. θάπτειν, fully, πυρὶ θάπτειν, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תִּפְתָּיֵא Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV. افتى to give an answer concerning the law, whence المفتى Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from פְּתִי, פַּתְאָר level region. Theod. οἱ ἐπ' ἐξουσιῶν. Vulg. *præfecti*.

תָּקָא an unused root, Arab. تقى to fear, to take heed, see pr. n. אֶלְתְּקֵא.

["**תָּקְהַת** [*Tikvath*], pr. n. m. 2 Ch. 34:22 קרי; from the root קָהַת.]

תִּקְוָה fem.—(1) i. q. קַו *a rope*, Josh. 2:18, 21; from the root קָוָה No. I.

(2) *expectation, hope* (from קָוָה to expect. Ru. 1:12; Job 5:16; 7:6; Zec. 9:12, אֲסִירֵי הַתִּקְוָה "the

captives cherishing hope." **As to the words,** Job 6:8, **see** ו note, p. CCXXXV, B.

(3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תָּקְהַת; תּוֹקְהַת כתיב (obedience, from the root יָקַהּ).

תְּקוּמָה f. *the ability of standing and resisting*, Lev. 26:37; from the root קוּם No. 2, *a*.

תְּקוֹמֵם m. i. q. מִתְקוֹמֵם *one who rises up, an adversary*, Ps. 139:21.

תְּקוֹעַ ("pitching," sc. of tents), [*Tekoa, Tekoah*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבַּר תְּקוֹעַ 2 Chr. 20:20; compare 1 Macc. 9:33), 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palæstina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תְּקוֹעִי 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תְּקוּפָה f. (from קוּף i. q. נָקַף No. 3) *circuit*, as of the sun, Psalm 19:7; hence *the course* of time, of season, 1 Sa. 1:20. לִתְקוּפַת הַשָּׁנָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ל is not found.

תַּקִּיף m. adj. *strong, mighty*, Ecc. 6:10.

תַּקִּיף m. Chald.—(1) *hard*, Dan 2:40, 42.

(2) *strong, mighty*, Dan. 3:33; from the root תְּקֵף.

תְּקַל Chald. TO WEIGH, i. q. Hebr. שָׁקַל. Part. pass. תְּקַל for תְּקִיל weighed, Dan. 5:25.

PEIL, pret. weighed, Dan. 5:27.

תָּקַן TO BE, or BECOME STRAIGHT (kindred to תָּכַן), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, *to make straight*, Ecc. 7:13; *to dispose rightly* (proverbs), Ecc. 12:9.

תְּקַן Chald. id. HOPHAL (inflected in the Hebrew manner), *to be set up, restored*, Dan. 4:33.

תָּקַע—(1) TO STRIKE, TO SMITE, especially with כַּף to clap the hands, as done—(*a*) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19.—(*b*) in becoming surety, Pro. 17:18; 22:26: followed by ל for any one, Pro. 6:1. Without כַּף id., Pro. 11:15.

(2) *to fix, by smiting, to drive in* (einschlagen), as a nail, Jud. 4:21; Isaiah 22:23, 25; *to fix* any thing with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תָּקַע אֹהֶל to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); *to thrust*, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even *to cast* (into the sea), Ex. 10:19.

(3) תָּקַע בַּשּׁוֹפָר Nu. 10:3, 4, 8; and תּ׳ שׁוֹפָר Psa. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, *to blow, a trumpet* (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from הֵרִיעַ and תָּקַע תְּרוּעָה to sound an alarm, see הֵרִיעַ p. DCCLXII, B.

NIPHAL—(1) reflex. of Kal No. 1, *b*, Job 17:3, מִי־הוּא לְיָדִי יִתָּקֵעַ "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תְּקוֹעַ, and—

תֵּקַע m. Ps. 150:3, *sound* of a trumpet.

תָּקֵף TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; *to assail*, Ecc. 4:12 (compare Ch., Arab. ثقف to conquer, to overcome).

Derivatives, תֹּקֶף, תַּקִּיף.

תְּקֵף Ch. *to be*, or *become strong, mighty*, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, *to make strong, to confirm*, Dan. 6:8.

Derivative, תַּקִּיף.

תֹּקֶף m. *strength, power*, Est. 9:29; 10:2; Dan. 11:17.

תְּקֹף m. Chald. emphat. state תָּקְפָּא id. Dan. 2:37; 4:27.

תֹּר *turtle dove*, see תּוֹר No. I.

תַּרְאֲלָה (perhaps i. q. תַּרְעֵלָה "reeling"), [*Taralah*], pr. n. of a town of the Benjamites, Josh. 18:27.

תַּרְבּוּת f. *offspring, progeny*, used contemptuously of base persons, Num. 32:14.

תַּרְבִּית f. (from the root רָבָה), *interest, usury*, i. q. מַרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְגֵּל Tiphel denom. from רֶגֶל, רָגַל, which see.

תַּרְגֵּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Æth. id.

As to the origin of this quadriliteral, see רָגַם No. 3. Part. pass. מְתֻרְגָּם *translated*, Ezr. 4:7.

תַּרְדֵּמָה f. (Tzere impure, from the root רָדַם), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; used of very great inertness, Isa. 29:10; Proverbs 19:15.

תִּרְהָקָה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; Τεάρκων of Strabo (xv. 1, § 6), Τάρκος or Ταρακός of Manethon (ap. Syncellum, v. Routhii Rell. Sacræ, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Lilienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

תְּרוּמָה (from the root רום) f.—(1) *an oblation, offering, gift*, Pro. 29:4, אִישׁ תְּרוּמוֹת "(a judge) who loves gifts;" especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence שְׂדֵי תְרוּמוֹת 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully תְּרוּמַת־יָד Deut. 12:11, 17, and תְּרוּמַת־יְהוָֹה Ex. 30:14, 15. See הֵרִים No. 3.

(2) *a heave-offering*, compare תְּנוּפָה. Ex. 29:27, שׁוֹק הַתְּרוּמָה the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

תְּרוּמִיָּה i. q. תְּרוּמָה No. 2, Eze. 48:12.

תְּרוּעָה f. (from the root רוּעַ)—(1) prop. *tumult, loud noise*, specially—(*a*) *joyful noise, rejoicing*, Job 8:21. הֵרִיעַ תְּרוּעָה 1 Sa. 4:5; Ezr. 3:11, 13. תְּרוּעַת מֶלֶךְ joyful acclamations with which the people receive the king, Num. 23:21.—(*b*) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, הֵרִיעַ תְּרוּעָה to raise a war-cry, Josh. 6:5, 20.

(2) *the sound* of a trumpet, Lev. 25:9. יוֹם תְּרוּעָה the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. זִבְחֵי תְרוּעָה sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

תְּרוּפָה f. *medicine*, Vulg. *medicina*, LXX. ὑγίεια, compare Apoc. 22:2, θεραπεία. Prop., as I suppose, *medical powder*, from the root רוּף to make small. Others attribute to this root the signification of healing, taken from רָפָא. Eze. 47:12.

תָּרַז an unused verb, to be hard, dry, تَرْز hardness, and firmness. Hence—

תִּרְזָה f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. ἀγριοβάλανος. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

תָּרַח an unused root, Ch. *to delay;* whence—

תֶּרַח [*Terah, Tara*], pr. n.—(*a*) of a station of the Israelites in the desert, Nu. 33:27.—(*b*) of the father of Abraham, Gen. 11:24; Josh. 24:2.

תִּרְחֲנָה [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

תְּרֵין Ch. constr. תְּרֵי *two*. Fem. תַּרְתֵּין Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. שְׁנַיִם.

תַּרְמָה f. *fraud, deceit*, Jud. 9:31; from the root רָמָה Piel, to deceive.

תַּרְמִית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in כתיב there is תַּרְמוּת).

תֹּרֶן m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. נֵס a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as תָּרַן was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that תֹּרֶן is from the root רָנַן (like תֹּף, from the root תְּהִלָּה ,רָכַךְ, from the root הָלַל), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. אֹרֶן, which see.

תְּרַע Ch. i. q. שַׁעַר.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. שַׁעַר Est 2:19. Arab. باب, Turk. قپو *Kapu*, used of the court of the Chalifs and Turkish emperors, αἱ θύραι, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. ܬܪܥܐ, Arab. ترعة entrance, door. To this answers Sanscr. *dvara*, whence both the Gr. θύρα, and Lat. *fores*. Pers. در).

תָּרָע Chald. (both Kametz impure, for תַּרָּע, of the form קַשָּׁת ,מַלָּח) *a porter, door-keeper*, Ezr. 7:24.

תַּרְעֵלָה f. (from the root רָעַל) *reeling, drunkenness*, whence יֵין תַּרְעֵלָה wine of reeling (prop. *wine which is a reeling*, i. e. causes it), Ps. 60:5; and כּוֹס הַתַּרְעֵלָה cup of reeling, Isa. 51:17, 22. See on this metaphor, כּוֹס.

תִּרְעָתִי [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְעָה (gate), 1 Chr. 2:55.

תָּרַף an unused root, to which, in Syriac, the signification *to inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. ܛܪܦ. It is more probable, that in Hebrew it had the same power as the Arab. تَرِفَ to live comfortably, whence تُرْفَة life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, τέρπομαι. Hence—

תְּרָפִים m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Haririi Cons. iii. p. 155, i. q. בַּעֲלֵי תֶרֶף guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2), Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) תרפים one statue only appears to be understood.

תִּרְצָה ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 2 Ki. 15:14.

תֶּרֶשׁ [*Teresh*], pr. n. Pers. (ترش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

תַּרְשִׁישׁ (perhaps, "breaking," "subjection," i. e. region subjected, from the root רָשַׁשׁ) [*Tarshish, Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρσήϊον, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.: J. D. Michaëlis, Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, אֳנִיּוֹת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, *or returning* thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braun (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(*a*) of a Persian prince, Esth. 1:14.—(*b*) 1 Ch. 7:10.

תִּרְשָׁתָא always with the art. הַתִּרְשָׁתָא (compar Pers. ترش *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, gestrenger Herr, Ew. Gestrengen, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubbabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is הַפֶּחָה).

תַּרְתָּן *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

תַּרְתָּק [*Tartak*], pr. n. of an idol of the Avites (עַוִּים), 2 Ki. 17:31. (In the Pehlv. language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

תְּשׂוּמֶת f. (from the root שׂוּם) with gen. יָד *a deposit*, Lev. 5:21.

תְּשֻׁאוֹת f. pl. (from the root שׁוֹא = שָׁאָה) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

תִּשְׁבִּי m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphtali תִּשְׁבָּה or תִּשְׁבֶּה Gr. Θισβή, Tob. 1:2. See Relandi Palæstina, p. 1035

תַּשְׁבֵּץ m. (from the root שָׁבַץ) ***tessellated stuff;*** whence כְּתֹנֶת תַּשְׁבֵּץ tessellated tunic, made of chequer work, Ex. 28:4.

תְּשׁוּבָה f. (from the root שׁוּב)—(1) ***return***, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) ***a reply, an answer***, Job 21:34; 34:36. Compare הֵשִׁיב No. 2, *b*.

תְּשׁוּעָה f. (from the root שׁוּעַ No. 3).—(1) ***deliverance, help, welfare***, Psa. 37:39; 40:11; 71:15.

(2) ***victory***, 2 Sa. 19:3; 2 Ki. 5:1. Comp. יְשׁוּעָה.

תְּשׁוּקָה f. (from the root שׁוּק No. 2), ***desire, longing***, Gen. 3:16; 4:7; Cant. 7:[illegible]

תְּשׁוּרָה *gift, present*, 1 Samuel 9:7 (and is the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. נְבִזְבָּה). Root שׁוּר No. I.; compare especially Isa. 57:9.

תְּשִׁיעִי masc. ־ִית fem. ***ninth*** (from תֵּשַׁע), Num. 7:60.

תֵּשַׁע constr. תְּשַׁע f. and **תִּשְׁעָה** constr. תִּשְׁעַת m. NINE; also *ninth*, when used of days, as בְּתִשְׁעָה לַחֹדֶשׁ on the ninth (day) of the month, Lev. 23:32. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

תַּתְּנַי [*Tatnai*], pr. n. of a Persian governor Ezr. 5:3; 6:6 (perhaps = دادى gift).